



SINS

OF THE

DAY

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~~MAI~~ AUG 8 1979

~~MAI~~ AUG 18 1980

~~MAI~~ MAY 29 1981

~~MAI~~ SEP 8 1981

~~MAI~~ JUN 2 1984

~~MAI~~ NOV 7 1984

~~MAI~~ JAN 23 1986

~~MAI~~ AUG 26 1988



*Sins of the Day*



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LONGMANS, GREEN AND CO.  
LONDON : NEW YORK : TORONTO

LONGMANS, GREEN AND CO INC  
119 WEST 40TH STREET, NEW YORK 18

LONGMANS, GREEN AND CO LTD  
6 & 7 CLIFFORD STREET, LONDON W 1

LONGMANS, GREEN AND CO  
20 CRANFIELD ROAD, TORONTO 16

SINS OF THE DAY

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PUBLISHED SIMULTANEOUSLY IN THE DOMINION  
OF CANADA BY  
LONGMANS, GREEN AND CO , TORONTO

FIRST EDITION

LIBRARY OF CONGRESS CATALOG CARD NUMBER 59-8177

Printed in the United States of America



## CONTENTS

SINS OF THE DAY . . . . .	ix
1. FOR ALL PEOPLE . . . . .	1
2. LAY PEOPLE HAVING SPECIAL RESPONSIBILITIES IN THE CHURCH . . . . .	12
3. MARRIED PEOPLE . . . . .	14
4. PARENTS . . . . .	19
5. UNMARRIED PEOPLE . . . . .	23
6. THE ADOLESCENT . . . . .	26
7. THE STUDENT . . . . .	31
8. THE MANUAL WORKER . . . . .	36
9. THE OFFICE-WORKER . . . . .	40
10. THE CIVIL SERVANT . . . . .	44
11. THE MANAGER . . . . .	46
12. THE TEACHER . . . . .	53
13. THE MEDICAL AND NURSING PROFESSIONS . . . . .	60
14. THE LAWYER . . . . .	64
15. THE ORDAINED . . . . .	67

## ACKNOWLEDGMENTS

We are indebted to The Society for Promoting Christian Knowledge for an extract from a prayer from *Acts of Devotion* and to Les Editions Ouvrieres for permission to translate and adapt certain portions from *Rajeunir l'Examen de Conscience* by L.-J. Lebreton and Th. Suavet (Paris, 1952).

Lord, what we know not, teach us.  
Lord, what we have not, give us.  
Lord, what we are not, make us.

O Lord, forgive what we have been,  
Sanctify what we are,  
And order what we shall be.

O Lord, thou hast made us for thyself,  
And our hearts shall find no rest  
Until they find their rest in thee.

(St. Augustine)

Grant, we beseech thee, merciful Lord,  
To thy faithful people pardon and peace,  
That they may be cleansed from all their sins,  
And serve thee with a quiet mind;  
Through Jesus Christ our Lord.

(Book of Common Prayer)

God hath not dealt with us after our sins;  
Nor rewarded us according to our wickednesses.  
For look how high the heaven is in comparison of the earth:  
So great is his mercy also toward them that fear him.  
Look how wide also the east is from the west:  
So far hath he set our sins from us.  
Yea, like as a father pitieth his own children:  
Even so is the Lord merciful unto them that fear him.  
For he knoweth whereof we are made:  
He remembereth that we are but dust.  
O speak good of the Lord,  
All ye works of his,  
In all places of his dominion:  
Praise thou the Lord,  
O my soul

(Psalm 103)



## SINS OF THE DAY

It is the common conviction of the compilers of this small book that there exists among many people at the present time a grave unawareness of the nature and form of sin. There are those who, while they assent to the fact of sin or moral failure, know very few instances of it in their personal or social lives. It is a serious enough position in any society where people either are unable, or have no desire, to discern the moral worth of human behavior. However, such a state of affairs is even more critical for the Church because at the very heart of the Christian religion there stands the belief in the sinful nature of man, and on such a foundation the structure of Christian theology is built. Without a recognition of sin, Christianity becomes a vague, meaningless ideology.

One would expect that, while people outside the Church were indifferent about what is sinful and what is not, people within the Church would be much more conscious of the nature of sin both by way of personal experience and by their knowledge of the New Testament or Church doctrine. However, this does not appear to be the case and Church members, in addition to those who have lost all connection with the Church are hard pressed to name half-a-dozen examples of sin such as murder, stealing, adultery, denying Jesus Christ, selfishness, jealousy. Sometimes people will say that sin is not living up to the Ten Commandments, but they also find it difficult when asked to name any of the Commandments. Some Christian folk will explain their embarrassment by stating

that they no longer believe that adultery is sinful since there are people who cannot control their emotional feelings, and that even murder can be excused in those who may be driven to it. Sin in an abstract way is usually acknowledged by members of most persuasions. What is so problematical for many Christians is to place a finger on its existence in any definite form. The difficulty comes to devout and regular Churchgoers with questions like these—'What are the particular deeds you or I do which might be called sins?'—'In what actions or thoughts do we as individuals or as a group deny our Lord and Master?' Some excuse can be found for those who belong to churches where sin is 'out of fashion,' but for Anglicans at least there is no such loophole, for week by week they say, 'And we have done those things which we ought not to have done: and there is no health in us', or, 'And [we] are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable.' Such words must be completely meaningless, if not hypocritical, to those who cannot give a fairly comprehensive reply to the questions cited above. It is probably not far from the truth to say that sin does *not* weigh heavily upon the majority of worshippers. The conscience remains untroubled. It has not known forgiveness because it has not known what had to be forgiven. People have nothing to confess because for them sin has lost its cutting edge. Yet interestingly enough they recognize their failure just at this point. They realize there is a serious gap, and there are not a few who are perturbed that they are unable to pin-point concrete instances in their own lives. Of course some members can furnish examples of sin (murder, drunkenness), but it is thought that they are not those types of sin the person involved would be likely to commit, and with the examples that are given there is little sense of personal failure or the desire

for growth in the spiritual life. Certainly there is no acknowledgment of sin such as accompanied the development of the Evangelical and Oxford movements.

The influence of social opinion has patently played its part in the present weakening of a sense of sin. The findings of psychologists and the influence of moral philosophers, who have taken away a good deal of the responsibility at one time attached to immoral actions, have been propagated by the press, radio and films and accepted by people at large. No shame or penitence is associated with the proceedings in the divorce courts; murderers are shown to have ample excuses for their actions. These and other social factors are strong in suggesting to people that many actions previously held to be sinful can be considered to be so no longer. The Church has not been able to keep out popular opinion. Even amongst Church-goers who can point to sin in their own lives the influence of humanist principles is visible. Sins are seen as offences against other people but seldom against God or the Church. That God can be offended by what people do seems out of the question. The person offended by sin is man, not his Creator. The context is unmistakably this world and does not extend beyond it.

Irrespective of current social attitudes, an awareness of sin must find a central place in the life of a Christian, and all true spirituality has to make room for the existence of sin. A consciousness of it is also an integral element of certain religious movements which become completely meaningless if its reality is denied. For example, conversion in the evangelical sense is little short of mockery if an acknowledgment of past failures is not admitted. Or again, in another direction, auricular confession will inevitably assume an insignificant place in those parishes where it is available, unless there goes hand in hand with the dispensation of the sacrament a

continual effort to show to Church members the extent and nature of their shortcomings.

Some of the so-called grievous sins, like blasphemy, adultery, stealing, may not in their immediate context apply to the vast majority of worshippers. Their sins are usually of a less spectacular kind. To expect such people to use the Ten Commandments spiritually rather than literally is more often than not too much to ask unless careful guidance and instruction are given. Many of the prohibitions listed in the Epistles need modification or subtle application for use in this day and generation. Columns of sins given in current manuals of devotion sometimes speak of nineteenth-century piety or employ words which have to be looked up in a dictionary. Nothing seems to be available which speaks to a person in a given situation today, or in a particular walk of life, and because of this so many walk blind to the fact of sin. The temptations of the housewife living in a small town are not likely to be identical with those of the head of a large banking corporation in the city. The types of sin a priest commits by nature of his work are at first sight only remotely connected with those of the manual worker, though obviously in each case there will be sins which will be common. Every given situation has its own attendant sins and temptations, and special circumstances create special difficulties. Yet it remains true that people are not given the opportunity to be taught to see sin in its many varied forms in their own lives and in the particular place in which they find themselves in their homes, at work or in the general community. This facet of their religious attitudes is infrequently discussed or considered. Imagination is dormant, and sermons on the subject seldom go to the quick.

In the pages that follow an attempt has been made to identify particular sins within certain spheres of life. The compilers



realize that any attempt would be inadequate, and they have of necessity had to select certain bounds in which to work. It has not been their intention to present a handbook of moral theology, necessary though such a book is in these times. They have not tried to argue or substantiate the examples of sins they have put forward. The examples stand as self-evident and either they are to be rejected as being untrue or irrelevant, or else the beholder catches their meaning and sees their personal application. 'Images' are thrown up which for some people will land on the target but for others they will go well wide of it. Be that as it may, some purpose will have been achieved if the reader perceives the nature of the target. The five writers of different backgrounds and professions (a parish priest, a lawyer, a research worker, a student and a housewife) have tried to place themselves in some of the more common situations and roles in which people find themselves today. What they have concentrated on may not be that which may readily come to the minds of other Christian people, but they hope that what they have written is sufficient for readers to expand and apply to themselves.

The book, therefore, is a manual of devotion to be used for self-examination and as such is intended for continual use. Its purpose is primarily to help people rediscover and see in a fresh way their offences and failings, and thus to urge them to realize the true nature of their relationship with God. It is designed to fire the imagination and lead them to a new understanding of what sin means in their own lives. The task of knowing oneself in this way cannot be accomplished by quickly reading through this or any other similar book. It comes through sustained effort and through prayer. Self-examination is not something undertaken once in a blue moon for the sincere Christian it is a weekly or more frequent event. Nor must it be forgotten that self-examination is not an end

in itself. If it were so, it would lead to nothing more than morbid introspection. Instead, its object is to bring the Christian to a realization of his unworthiness before God, and to propel him to seek divine forgiveness amidst sorrow and contrition. Inevitably self-examination is conducted within the shadow of the Cross. As a rule a man becomes aware of his fallen nature only by degrees. The sharpening of his conscience is not an automatic or immediate process. The sensitivity of his moral judgments about himself grows and matures as much as any other of his powers of judgment. What is set forth is not designed to stimulate curiosity and then be forgotten but, as an aid to self-examination, it is intended to be a tool to be frequently wielded, though obviously time will see it fit the hand of each user more exactly. As a consciousness of sin is something that changes with maturity, people come to see the manifestations of sin marked out differently at the various periods of their lives. In order that this book may be a basis and not an unalterable blueprint of self-examination, space has been left between the sentences for readers to make additions where they think necessary.

It is suggested that the contents can also be used in an entirely different way and be employed with a group of people as well as individuals. Certain sections permit an easy transformation into a litany pattern. For example, Chapter 7 could readily be rephrased, 'From seeking popularity or attempting to be original at all costs, Good Lord, deliver us. From not regarding the opportunity to study as a privilege, Good Lord, deliver us' . . . etc., etc., and so altered it could be used as part of the prayers for a group of students. Chapter I, similarly changed, might form the intercessions in public worship, and other chapters could find a place in the corporate prayers of people having common interests.

A quick glance through some of the sections will probably

be sufficient to arouse considerable criticism. The writers are only too aware of their shortcomings, the inadequacy of what they have written and the limitations of the method that has been adopted. Lest it be thought that they have been oblivious to certain obvious deficiencies, it should be mentioned that as this book was intended to be little more than an introduction to modern self-examination, they used the most obvious and generally accepted method, that of regarding sin primarily as committing deeds and developing of thoughts contrary to the will of God. It is on the whole much easier to envisage sin in the positive way (I have been short-tempered . . . I have been cruel) than in expressing it as a failure to live up to a prescribed standard (I have not been long-suffering . . . I have not been kind). Admittedly it is sounder to encourage people to attempt to aspire after perfection and to urge them to do good rather than avoid evil (and such an aspect must come later), but sin so regarded often loses its particularity. The level which Christians ought to try to achieve is more often than not ill-defined, and hence it is far from easy to know what is demanded of them. Since the goal is not precise, people cannot be blamed if they miss it. This reason, rather than any other, was the cause of the omission of any direct reference to the so-called Christian virtues. Largely because the words used to describe them are no longer common in the English language and because by their nature virtues tend to be diverse in manifestation, it was felt necessary that before reference could be made to them they would have to be interpreted and defined—a task that was contrary to the purpose of the book. Clearly at some stage they have to be introduced, but not in a beginners' manual such as this. Christian folk have to be considered where and as they are found, and by and large many of them would have difficulty in using a form of self-examination based on the 'fruits of the Spirit'. If some

doubt that adultery is a sin, will they be convinced that a failure to live up to the virtue of chastity is sinful? Another criticism which is frankly admitted is that there are not many references to God or Jesus Christ in the ideas that are suggested in the following pages. Efforts to 'introduce God' into the sentences met with little success and spoke of a sentimental piety or permitted a very wide and therefore, in the context of this book, undesirable interpretation. The whole act of self-examination, since it is done in the sight of God, is a constant reminder of man's failure in his relationship with his fellow-creatures and with his Creator, and therefore it will lead him not away from God but towards Him. Careful examination should have the effect of making a man deeply conscious of his failing not only towards society but towards his Lord and Master.

Finally, the authors wish to acknowledge the fact that they were spurred to action, not only by a long-realized need, but by reading a book by two Dominicans, L.-J. Lebret and Th. Suavet entitled, *Rajeunir l'Examen de Conscience* (Paris, 1952). Their work speaks superbly to the French situation, but it is not the same as the situation elsewhere, and it is precisely to that at the present time that the authors have tried to address themselves

# I

## FOR ALL PEOPLE

### A. AS MEMBERS OF SOCIETY

#### *Personal*

Being contented with mediocrity as the normal standard of life

Not putting one's best efforts into all that is done

Setting low standards for the quality of one's work

Being content to leave spiritual, intellectual and practical capabilities undeveloped

Acting impulsively

Failing to make the best use of time

Being a slave to the clock

Never making decisions

Refusing to reconsider decisions in the light of new information

Failing to finish what has been begun, unless unavoidably hindered

Being indifferent to the consequences of one's actions

Being unconcerned about the inconvenience and worry caused to others through not completing work on time

: \* \*

Wasting time on trivialities

Misusing talents and possessions

Failing to find time to reflect upon, and take stock of, one's life

Failing to recognize and accept one's limitations

Being discouraged by difficulties or hindrances, past, present or future

Not standing up for the truth

Permitting injustice to pass unchallenged

Betraying confidence for the sake of personal gain or advantage

Toadying to those richer than oneself, to those in authority

Losing one's temper with people and things

Getting upset about unimportant trifles

Neglecting to take reasonable care of one's body

Putting off the seeking of medical advice when it is needed, and neglecting it when it is given

Neglecting one's health through being too occupied with other matters

\* \* \*

Love of money

Desire for wealth for its own sake

Deliberately seeking for honors or public recognition

Entertaining purely selfish ambitions

Putting one's own career and ambitions before everyone and everything else

Being vain, conceited or proud

Believing that one is always in the right, and always wanting to have the last word

Being quick to take offense

Expressing opinions on matters about which one knows little or nothing

Behaving in a headstrong or unreasonable manner

Being inconsiderate of the feelings of others

Believing oneself to be indispensable in the home, at work, in the club

Overtaxing one's strength or maltreating one's body in any way

### *Oneself and others*

Indifference to contemporary problems, at home and overseas

Being unconcerned about and unmoved by the sufferings of others

Keeping people waiting unnecessarily

Forgetting or deliberately missing appointments

Telling lies to avoid appointments

Being late for appointments

Failing to do what one has undertaken to do

Making no effort to understand other people's points of view

Not doing everything in one's power to help those in danger or distress

Failing to return things that one has borrowed

\* \* \*

Making no honest attempt to love one's neighbor as oneself

Refusing to help others for purely selfish reasons

Being concerned only about maintaining or improving one's own standard of living, irrespective of the needs and claims of others

Being slow to give to those in need

Holding on to one's possessions at any price

Failing to give undivided attention to all who come for help, advice or companionship; to those who help or advise, to those who teach or instruct, and those who have to give one orders

Keeping oneself from one's fellow men, and refusing to accept one's social responsibilities

Remaining silent, because of fear, timidity or pride, when one ought to speak up for the sake of truth

Being slow in repaying one's debts

Calling oneself a Christian, and failing to show this in a life lived in accordance with the demands of the Gospel

Making oneself a burden to others through selfishness, laziness or greed, or by exploiting one's misfortunes

\* \* \*



Failing to help to the best of one's ability all those in any sort of trouble or difficulty with whom one comes into contact

Exploiting the needs or misfortunes of others

Disregarding the evils resulting from carelessness or selfishness; thinking of them only as the inevitable results of the laws of fate or chance

Being contemptuous of anyone, forgetting that all men are made in the image of God

Making somebody else feel small

Regarding those who are poorer, or on a different social plane, or less cultured than oneself, as being one's inferiors, and failing to treat them as equals before God

Making friends only with those people whose friendship may prove to be profitable to oneself

Hurting others by speaking maliciously, or by teasing them excessively

'Demolishing' the opinions of others for the sake of gaining a victory over them, rather than in the interests of truth

Trying to save one's face by defending previously held opinions which one now knows to be wrong

Lying: either openly, or by elaborating on the truth, or by concealing a part of the truth

Talking scandal or idle gossip

Demanding one's rights from society, when in fact they are one's privileges

Disregarding the claims and rights of others

Abusing the property of others through careless treatment, improper use, unauthorized borrowing or theft

Deliberately causing pain, grief, or injury, mental or physical to others

\* \* \*

Giving too much time to the sports page or gossip column of a newspaper and too little to what is happening in the country and the world

Thinking that only one newspaper tells the truth

Spending too much time at the club or on the golf course

Giving too much time or money to football matches or pools, to horse racing or card playing

Exercising no self-discipline in watching television

Having no interests other than the allotment, the garden, the home

## B. AS MEMBERS OF THE CHURCH

### *Laziness*

Not giving sufficient time to the Church<sup>1</sup>

Forgetting that the Church needs money to carry out her sacred mission

Not giving to the Church in proportion to one's income

Failing to receive the Holy Communion

Avoiding sermons: not hearing the proclamation of the Word

<sup>1</sup> Church with a capital C refers to the Body of Christ, a living organism; church with a small c relates to a building. In some instances both senses are implied.

Not giving to the Church in proportion to one's income

Allowing private prayer to be pushed from the center of one's personal life

Believing that to read the Bible is only intended for the few

Not reading the Bible

Making little attempt to understand what the Bible means

Reading the Word of God but not translating it into action

Not accepting the chance of lay leadership when it is offered

Refusing to join in corporate enterprises of the Church on the pretext that individual action is preferable

Giving God carefully limited time

Forgetting Christ's command to take up the cross

Praying only when one is tired or scarcely awake

Praying only for oneself or others and forgetting thanksgiving, adoration, confession

Failing to fulfil a promise to pray for someone else

Allowing one's prayers to be motivated by nothing more than habit

Believing that 'the spiritual life' is not meant for the 'average' Christian

### *Indifference and doubt*

Being unsympathetic towards those who are offended at the human failures and limitations of the Church

- Placing too much importance on the shortcomings of the Church and failing to see its divine foundation and purpose
- Believing that we ourselves never let the Church down or are an object of offense
- Being over-critical of the priests and the bishops, and forgetting their special mission and the problems with which they are faced
- Not offering to help the clergy
- Writing off certain parochial organizations as out of date and valueless but offering nothing in their place
- Thinking that one is above parochial organizations
- Forgetting God's victory in Christ and the great truths of the Catholic faith
- Forgetting that God works through the Church

### *False motives*

- Owing allegiance to the Church because it welds society together, is anti-Communist or maintains cultural values dear to the heart
- Being a Church member because religion forms a bulwark against the increasing tempo and stress of modern times
- Maintaining one's membership only on the grounds that it dispels loneliness, unhappiness and the fear of being unwanted
- Failing to see that one's place in the Church rests solely on love and service to Christ

Refusing to attend church unless personal whims can be satisfied

Regularly attending a church which is outside one's parish for unworthy reasons

Thinking that the Church is a club or society which exists merely for leisure-time pursuits

### *Unawareness*

Imagining that religion is a purely personal affair mediated and chosen by private criteria

Taking a narrow view of the Church and compressing it to people of one social class, of one race, of one level of mental ability

Failing to picture the Church as a world-wide society embracing many types of cultures

Forgetting the Church is the Body of Christ, sacred and divine, yet human and sadly divided

Being unperturbed because the Church seems to show signs of being sectarian in influencing disproportionately one class, one race, one natural division of people

Being indifferent to or ridiculing Christians of other traditions and not praying for the unity of the Church

Belittling or not supporting the work of overseas missions

Failing to see the 'missionary situation' in our own country at the present time

Everlastingly speaking about the inner weaknesses of the Church, especially to those outside it

Making no attempt to understand the approach of the intellectual towards religion

Failing to see the approach of the non-intellectual towards religion

Pretending to love God but not even being on speaking terms with those whom He also loves

Making no effort to love those one naturally dislikes

Remaining in a parish clique and making no determined effort to get to know and love other members of the Church

Trying to make too great a division between parishioners who go to Church and those who do not

Criticizing the local Church and at the same time being unfaithful to it

Glorying in ecclesiastical parties within a parish or diocese

Behaving as if one were a priest, and in an immature way trying to run the parish

Being highly offended, or even being less regular at worship, if one loses one's status in the parish, e.g., if one ceases to be on the parish vestry, the secretary of a guild or is asked to stop arranging the altar flowers

Believing that singing in the choir or performing similar duties is an excuse for not taking part in other activities

*Deficient Worship*

Joining in public prayers in a mechanical way

Saying the Lord's Prayer without thinking about each clause

Gazing around the church during public worship and allowing one's attention to wander

Receiving the Holy Communion having scarcely had any spiritual preparation

Refusing to sing certain hymns, or not singing them if they are played to particular tunes

Having certain negative attitudes towards the sermon, e.g., 'There's never anything helpful for me', 'It's bound to be boring', 'Twenty minutes is quite enough'

Forgetting to bring money for the offertory and then not making it up the following week

Kneeling for prayer in a lazy manner

## 2

### LAY PEOPLE HAVING SPECIAL RESPONSIBILITIES IN THE CHURCH

Failing to fulfill acknowledged tasks and responsibilities within the parish or diocese

Not attending or convening meetings, or writing up minutes

Withdrawing from an unpleasant or difficult situation in the parish or diocese

Starting a job and not finishing it

Seeking office for unworthy motives

Abandoning one's special work at the slightest provocation

Never questioning the possibility of resignation or the handing over of one's work to other or younger people

Making no effort to see if there are in fact any younger people who would be prepared to take office

Being quick to take offense

Always reminding others of the importance or unimportance of one's office

Being over-zealous as a lay official: lording it over other members of the congregation

Cold-shouldering people who offer to help



Being jealously possessive about the duties one is asked to perform

Believing one is indispensable

Not understanding nor being sensitive towards other people and their needs

Forgetting one's relationship to Christ because of the time and energy devoted to work in the Church

Looking at the Church as a business concern

Thinking 'anything' will do for the Church

Forgetting that the primary task is witnessing for Christ, to which the efficient running of any organization must be subordinate

Allowing meetings to take the place of worshipping God every Sunday in His Church

# 3

## MARRIED PEOPLE

### *Depth of love*

Preferring the peace of a superficial harmony to the demands of a genuine love

Not opening oneself fully to the other Suppressing joys or sorrows

Having no desire for a harmonious relationship

Reducing love to a thirst for personal satisfaction

Turning to the possibility of separation as soon as the first difficulties crop up

Brooding over resentments, discourtesies

### *Mutual society, help and comfort*

Paying no regard to the wishes of the other

Preventing the other from fully using his or her gifts

Grudging the other's different abilities

Failing to bear each other's burdens

Encumbering the other with one's own burdens

- Cross-questioning, when sympathy and understanding are needed
- Not helping the other's work, under pretext of the right division of labor
- Taking no interest in the other's doings
- Leaving one's wife in ignorance of one's income and of how one uses it
- Being content to remain ignorant of it
- Accepting outside spare-time engagements without the concurrence of the other
- Compelling one's spouse to give up friendships made before the marriage
- Seeing in the other faults to be corrected rather than virtues to be encouraged
- Allowing another woman (or man) to monopolize one's thoughts
- Being jealous of the other
- Belittling, either mentally or openly, the value and importance of what the other does
- Failing to understand one's spouse's need for independence
- Not providing a proper personal allowance for one's wife
- Taking one's recreation and leisure apart from one's wife
- Expecting everything at home to be done for one by the other
- Making no effort to share domestic duties

Entertaining only to keep up appearances

Keeping oneself to oneself

Believing that one can read anything, see anything, listen to anything because one is married

*Physical love*

Holding as unimportant the sexual side of marriage

Using the sexual function as a routine matter, rather than as the expression of an ever-deepening love

Thinking that marriage solves the problem of continence

Behaving as though it is not possible to have intercourse without sinning

Thinking that the consent of the other is secured once for all

Seeking in sex the satisfaction of one's own physical needs, rather than using it to express mutual love and self-giving

Not caring for the health of one's wife, husband, or children

Using sex as something other than the expression of what should be existing harmony

Husbands failing to understand that the wife must be wooed before she is mentally and physically ready for union

Wives holding back through inhibitions or false modesty

*Family life*

Making poverty or austerity the excuse for not making the home as welcoming as it ought to be

Not making provision in one's budget for charitable giving

Making such fixed mechanical charitable provision as to leave no room for spontaneity

Allowing the closeness of the marriage relationship to cause one to turn away from God

Demanding that God should help the family instead of putting the entire family at His service

Failing to seek God's purposes for the family

Not making the effort to enter such purposes deeply

Failing to pray together as a family

Making a formality of family prayers

Finding excuses for not going to Church together as a family

Not saying grace for fear of ridicule

Avoiding taking advice or guidance from outside

Being contentious over one's in-laws

Resenting their interference or influence

Allowing one's neighbors' way of life to dictate one's own

Allowing the current moral standards to dilute one's Christian standards

*The housewife*

Failing to organize her work properly

Becoming a slave to her own routine. Failing to face the unexpected with equanimity

Not making the unexpected guest welcome

Preparing meals carelessly

Allowing one's house to be dirty and untidy

Wasting time frivolously

Neglecting her appearance

Being wasteful

Taking an exaggerated view of the importance of being house-proud

Living for nothing except one's household

Failing to set aside time each day for quiet and prayer

Spending too much time or money on personal vanities

Failing to respect the working hours of servants

Speaking in a superior way to servants or about them

Condescending to servants or tradespeople

Buying things on time without due consideration beforehand

# 4

## P A R E N T S

Failing to inculcate respect for others in one's children

Thinking of children as a liability

Refusing to have children for fear of lowering one's standard of life

Being casual over the bringing up of children

Turning the children into dolls, playthings, toys, or possessions

Failing to try to understand the working of children's minds

Allowing one's children to be a burden or a nuisance to other people

Failing to see the importance of good example in the upbringing of children: sending them to Sunday School, but not going to Church oneself

Desiring at all costs a model child, or imagining that one's child is as one would have him

Setting before one's children an example of egotism

Demanding from the children moral standards higher than one's own

Lying to the children to avoid their questions

Failing to be frank or complete in one's answers

Allowing the children to do always as they please

Failing to give them a chance to show initiative

Failing to respect the aptitudes of the children, especially when they are contrary to the family prejudices

Not detaching oneself progressively from them

Thinking of the child as a baby, the adolescent as a child, and the young man as an adolescent

Discouraging or stifling the child's vocation if it conflicts with what one would have liked him to do

\* \* \*

Failing to make a welcoming home for the children

Not providing sufficient opportunity for their recreation

Preventing their friends from visiting the home

Forcing them into leisure activities which are not suited to their age

Not requiring them from early days to be helpful

Using them as servants

Crushing the older children with household tasks

Failing to make family meals occasions of peace and happiness

Contradicting one's partner before the children

Preferring one child to the others

Browbeating the children

Interfering in the affairs of one's married children



Allowing irritation, or tiredness, or prejudice to cause one to be unfair to the children

Permitting the children to watch the television indiscriminately

Letting the children stay up too late

Out of laziness beating the children

Making threats and not carrying them out

Using 'father' as a threat

Frightening small children

Making light of small children's fears

Arguing in front of children

Arguing about the children

Interfering too readily with school work

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Believing that the main duty of parents is to assure the material security of the children

Failing to accept hardship for their well-being

Failing to accustom them to the possibility of hardship

Taking too much, or not enough, interest in their work

Exercising no supervision over the company they keep, the books they read. Sending them to the movies without bothering to inquire what they will see there

Failing to watch over their initiation into sexual matters, not seeing that failure here can lead to depravity

Encouraging young men to sow wild oats

Being excessively severe towards the daughters

Compelling a child to undertake studies for which he is hopelessly unfit

Forcing a child to go beyond his abilities

Reprimanding a child because he has been impartial or generous

Punishing a child for material damage done, rather than according to his responsibility

Shouting at the children

Being too busy to show concern for the children's interests

Spoiling the children

Taking every opportunity of boasting about one's children

Allowing the children to believe that they are superior to all other children

Nagging one's children with unfair comparisons with other people's children

Refusing to admit to a child when one is in the wrong

Failing to give due encouragement and praise

Allowing a child to feel he is unwanted

Failing to see that one's children are baptized

# 5

## UNMARRIED PEOPLE

Believing that marriage is the be-all and end-all of life

Scorning those who have married

Perpetually lamenting the fact that one is unmarried

Boasting that one is not married

Being too free with one's affections towards married people.  
failing to realize that in this way a marriage can be broken  
up

Seeking sexual satisfaction outside the marriage bond

Enticing others to commit sexual sins

Making no effort to overcome perverted behavior, nor asking  
help from those able to give it

Entering into deep emotional relationships with other people  
which cannot receive normal outlets

Seeking exclusive friendships

Wishing to control other people's lives

Trying to influence particular people not to marry

Arousing the affections of those one knows one will not  
marry

Being blind to the possibility of emotional involvement in personal relationships

Prying into people's married lives

Being always ready to mouth gossip

Being too wrapped up in oneself

Being oblivious to one's own selfishness

Not evolving ways of overcoming selfishness, by helping other people, or taking an active part in local affairs

Scorning convention for inadequate or selfish reasons

Being eccentric in dress, food or general behavior

Being intolerant, unsympathetic and difficult to get along with

Deliberately trying to find a family which will shelter one

Not learning to be independent: being too independent

Being instrumental in creating the 'eternal triangle', be it at either a superficial or deep level

Overstaying one's welcome

Not wishing to offer up one's loneliness to God

Failing to seek legitimate ways of dispelling loneliness

Losing one's faith in Christ because it seems one is denied the joys of marriage

Being determined to get married at all costs with complete disregard of one's standards or morals

Not searching out ways of using one's freedom for the service of God in the Church and in society

Failing to offer everything to God

Not seeing the great potentialities of a dedicated celibate life

Not realizing the Church is a family in which each person has a place

*Widows and widowers*

Living perpetually in the days when one's partner was alive

Not trying to make the best of the present situation

Living only for one's children and not trying to find a place in society apart from them

Influencing too much the lives of one's married children

Giving up going to Church, or abandoning one's faith, because of the loss of husband or wife

Intentionally leading a remote life

Being jealous of others because they have not lost their spouses

# 6

## THE ADOLESCENT

### *Attitude towards other people*

Regarding one's parents as inferiors or servants

Being unconcerned about their worries and troubles

Being over-critical of them criticizing them uncharitably

Rejecting the suggestions and advice of parents and teachers  
on the grounds that they are 'old-fashioned'

Not offering to help in the house, even if one is a boy

Putting unnecessary burdens on one's parents by inviting  
friends home without giving any thought to the expense  
and work this causes

Being extravagant with other people's money

Not offering to pay for one's keep at home when one is  
earning sufficient

Being noisy: making no effort to do anything quietly

Being insolent

Being impolite

Doing only those things which please oneself, and doing  
nothing to help others

Adopting a point of view opposite to that of others as a matter of principle

Rejecting all criticism of oneself and of what one does

Allowing oneself to be unduly influenced by the criticism and opinions of other people

Despising those who are in any way weaker than oneself

Getting into a temper when one is not taken seriously taking oneself too seriously

Not being scrupulously honest

Making fun of other people

Becoming too involved in 'crushes'

Playing around with members of the opposite sex, forgetting that their bodies are temples of the Holy Spirit, just as one's own is

Thinking that attracting members of the opposite sex is the most important thing in life

Being too wrapped up in oneself: not realizing that one is only *one* person among many

Being too self-conscious with friends instead of taking a direct interest in them

Treating animals unkindly or thoughtlessly

*Attitude towards oneself*

- Paying excessive attention to one's physical development
- Neglecting, straining or abusing one's body in any way
- Over-indulging in sports and games
- Being afraid of taking part in sports and games. neglecting to do so because of laziness
- Paying too much attention to one's appearance: being 'soft'
- Drinking or smoking before one is fully grown up
- Giving no thought to what one might do when the time comes to start work
- Always finding or making excuses for lapses or failures
- Trying to remain a child because one is afraid to assume the responsibilities of adulthood
- Making no effort to develop wider interests
- Being interested only in sports news, Hollywood gossip and cheap novels
- Looking out for the crudest films, books and magazines
- Using coarse language or swearing in order to appear 'grown up'
- Boasting of one's sexual experiences
- Failing to obtain help or advice from a responsible person about emotional and sexual difficulties
- Taking a delight in telling and listening to 'dirty' stories



Failing to obtain sufficient sleep and rest

Habitually getting up late or lounging around

Indulging in idleness

Spending too much time watching television

Putting one's best efforts into only physical and athletic tasks

Worshipping physical prowess

Leaving one's things lying about the house for someone else to clear away

Being too attached to one's belongings: not lending them to other people

Borrowing things and not returning them

Frittering away pocket-money and earnings on useless and selfish things

Beginning many jobs and finishing none

#### *Attitude towards religion*

Giving no heed to religious and spiritual matters; believing them to be unimportant now that one is growing up

Failing to attend church regularly

Thinking that to be a Christian means no more than going to church, or belonging to a Church organization

Failing to try to resist the temptation to give up saying private prayers: abandoning the habit altogether

Being afraid to be known as a Christian: not standing up for Christ and His Church

Being superficially pious and smug in one's religion

Distracting others by playing about in church during a service

Making no attempt to develop a true spiritual life: not getting help and guidance in order to do this

Forgetting one is in the presence of God everywhere, and not just in the church building

Scorning sermons and giving no time to the study of the Christian faith

Forgetting that God may be calling one to perform some special task in the Church by ordination, by missionary work, by joining a religious order, by work particularly suited to the layman

Refusing to participate in parochial or diocesan activities

# 7

## THE STUDENT

### *As an individual*

Seeking popularity or attempting to be original at all costs

Not regarding the opportunity to study as a privilege

Regarding oneself as the most important person in the world

Expecting or demanding preferential treatment as a student

Being a know-it-all

Over-estimating or under-estimating one's abilities and limitations

Being over-confident in one's powers of judgment

Believing that it is possible to develop the intellect without studying books

Holding perverted views on sexual matters

Allowing oneself to become involved in homosexual practices

Regarding the bodies of members of the opposite sex as play-things or as the instruments of selfish pleasure

Neglecting physical exercise

Working until one is mentally and physically exhausted

Allowing one's spiritual development to fall far behind one's mental and physical development

Being virtually agnostic about religious matters, thinking that religion is only for old women and children

Dabbling in pornography

Believing that a student ought to sow his wild oats as part of his education

*As a scholar*

Working with the sole intention of passing examinations

Skimping work, or doing it in a half-hearted or slipshod manner

Doing a bare minimum of work

Thinking that learning parrot fashion, or memorizing lecture notes is studying

Indulging in excessive scepticism or eclecticism

Missing lectures, seminars, or demonstrations that one ought to attend

Relying on cribs or potted aids instead of thinking things out for oneself

Confining one's studies to those subjects embraced by one's own faculty or school

Wasting time on useless studies

Spending years on a thesis which will earn a degree but which will be of little or no real value to oneself or anyone else

Permitting one's knowledge of religious matters to lag far behind one's knowledge of secular matters

Departmentalizing one's mind so as to make no effort to integrate all the fruits of secular study within the Christian view of the world

*As a member of college or university society*

Dissociating oneself from the corporate life of the student body

Deliberately disregarding the customs and traditions of the college

Making use of student organizations and societies for purely selfish ends

Not accepting a share of the collective duties and responsibilities of the student body

Seeking election to fraternal or other societies for self-aggrandizement, and not to serve one's fellow students

Using fraternal or club funds irresponsibly

Being disrespectful towards teachers

Avoiding all contact with the teaching staff

Currying favor with the teaching staff

Preventing others from studying by disturbing them, by dragging them away from their work, by failing to set a good example

Failing to help one's fellow students

Behaving in an arrogant or superior manner towards less advanced or less capable students

Forgetting that all one's abilities are the gift of God

Being a 'stuffed shirt'

Misusing the library and library books

Treating college property carelessly

Failing to witness as a Christian in the college: being ashamed of the Faith

Studying only to gain social status

*As a member of society in general*

Disregarding generally accepted social customs

Looking down on laborers, artisans and office workers

Thinking that brain-work is the only kind of work that is both important and dignified

Underestimating the importance of academic work in contemporary society

Misrepresenting the importance of technology in the modern world

Using money given through scholarships or grants for things not concerned with one's education

Forgetting that wasting time is taking public money under false pretenses

Inconveniencing others or damaging their property through irresponsible actions

Thinking that student status absolves one from the duties and responsibilities of a normal member of society

Forgetting that the right to study at public expense carries with it grave responsibilities and duties to society

Thinking that a degree or diploma automatically entitles one to a privileged place in society, or to a position of authority

# 8

## THE MANUAL WORKER

### *Attitude at work*

- Ceasing to be friendly with those who have been promoted
- Grumbling about one's own position but making no attempt to study or make oneself fit for more responsible employment
- Always speaking against any class of people
- Thinking that no one understands the hopes and fears of the worker except the worker himself
- Always complaining that one is 'only a worker'
- Being intolerant of the outlook and aims of those brought up in different circumstances
- Assuming that the American workman is automatically the best of all workmen
- Looking down on workers of other trades and being unsympathetic towards their special problems
- Refusing to work side by side with men of other countries and other races
- Failing to appreciate and be thankful for the better conditions of recent years to be seen at home and work



Incessantly referring to the social and industrial evils of the past which are no longer relevant

Believing that manual workers are the only people who really work and that everyone else has an easy job

Deliberately fostering barriers between employers and men, staff and works, 'they and us'

Refusing to take part in a strike in the hope of being favored by the management

Taking part in a strike without finding out its causes or whether they are just

Being servile to the manager, the foreman, the Union official

Trying to get on by 'salving' those in authority

Opposing the management on every issue as a matter of principle

Failing to see that the management can sometimes be right

Criticizing the management when they are out of sight, but saying nothing at all when they ask for criticism

Invariably attributing bad motives to the management

Criticizing the Labor Unions but offering no help by way of positive suggestion, or by actively supporting the local branch

Viewing Labor Unions as nothing more than a means of obtaining better wages

Failing to attend local meetings

Not using one's own judgment

*Attitude towards work*

Grasping power for its own sake, particularly power to control people, and forgetting the responsibilities that are entailed in leading others

Refusing to accept, for purely selfish reasons, an opportunity of leadership when it is offered

Giving up a position of leadership when a crisis appears, when a difficult decision is called for, or when men seem to be indifferent

Trying to prolong an absence through illness by dishonest means and at the same time drawing sick benefits

Not going to a doctor in times of sickness

Failing to recognize the value of work-study investigations

Refusing to accept new machinery or methods for doing a process: being disinterested and unwilling to learn fresh techniques

Removing, or carelessly using, property of the firm

Doing work shoddily or carelessly

Not bothering about details: thinking only about getting the work done

Skimping work, especially where it is unchecked

Undertaking work above or below the generally accepted rates, especially when it is likely to cause trouble at work or in the Union

Being dishonest in recording time taken for a job

Taking longer over a job than is necessary

Knocking-off well before time

Not working during the week, or working slowly during the week, so as to be sure of having week-end work

Working on Sunday merely for a larger pay check

### *Following Christ*

Concealing the fact at work, that one is a Christian and a member of the Church

Not being aware that certain types of piety are offensive and are held to be effeminate and stupid in the eyes of many workers: that they hinder rather than help the Gospel

Failing to see that witnessing for Christ can and ought to be done at the works or in the factory

Not realizing that deeds often speak louder than words, but that some words in the right place are more effective than deeds

Allowing churchgoing to slide on account of unnecessary week-end work

Making no attempt to go to church when one is on shift though it is humanly possible to attend church either on a Sunday morning or evening

Using the excuse of shift work as a cover for laziness

Making no effort to practice forgiveness in following the example of Jesus, who forgave His enemies and mounted the cross for all men

Forgetting that Christ gives hope even in the darkest hour

# 9

## THE OFFICE - WORKER

### *Conscientious and useful work*

Reading the paper, writing private letters or dealing with other personal matters during office hours

Not keeping one's desk tidy

Watching the clock

Passing the buck

Being dilatory in carrying out one's duties

Keeping the in-tray full in order to give the impression of hard work

Wasting time by failing to be systematic

Hanging on to papers out of laziness or to avoid difficult decisions

Inflating work to avoid staff reductions

Providing family and friends with office stationery

Preferring mediocrity to taking the slightest risk

Making routine the guide

Never questioning the routine simply because it has always been followed

Not keeping to general office rules

Never inquiring what needs doing or seeking to solve a problem

Criticizing every change

Changing procedure over the head of those who should have been consulted

Being unwilling to co-operate in new methods for fear of extra work or mere dislike of any change

Living for the day of retirement

Considering oneself the man around whom the firm revolves

Assuming responsibilities one cannot really carry

Believing oneself to be indispensable

Always finding pay insufficient

Avoiding responsibilities

Being put off by every difficulty

Being proud of intellectual attainments with no more justification than a white collar

Glorying in being only a subordinate

Thinking of nothing but promotion

Showing no ambition of any kind

Expecting to get pushed to the top without personal effort

*Relations with superiors and colleagues*

Never asking whether instructions received are right or wrong

Questioning and criticizing every decision of the management

Flattering to gain favor

Grumbling as a matter of habit

Remaining after hours to be noticed

Lowering the boss in the eyes of one's colleagues

Letting ambition lead to disloyalty and intrigue

Looking down on manual workers

Dissociating oneself from the just demands of fellow-workers out of pretended loyalty to the firm

Being jealous of the better paid without allowing for the difficult or responsible work they do

Grabbing every chance of bettering working conditions for oneself without consideration for others

Obstructing the progress of younger colleagues

Destroying the confidence of the management in a colleague

Opposing ideas and belittling results which reflect credit on others

Trying to show off one's superior ability by rapidly but shoddily finishing one's work

Taking credit for work done by other people

Disturbing and interrupting others in their work

*Service to community and family*

Giving wrong information rather than taking the trouble to find out the facts

Lacking patience and civility

Referring callers to others instead of dealing with their needs

Keeping people waiting unnecessarily

Considering clients as a necessary evil rather than as people to be served

Forgetting that wealth must be created before it can be distributed

Going without essentials in order to keep up pretenses

Neglecting the family over business contacts

Wasting time on drink on the way home

Getting so preoccupied with work that family duties are neglected

Never giving one's work a thought as soon as office hours are over

Letting the day's work worry one after office hours are over

Not broadening one's outlook by outside and cultural pursuits

# 10

## THE CIVIL SERVANT<sup>1</sup>

### *Service to the public*

Forgetting that one is a servant of the public and the common good

Showing favor to friends, family or party members

Giving way to the pressure of politicians

Fighting shy of every decision for fear of public criticism

Accepting bribes

Never considering the consequences of redundant or inefficient administration

Maintaining superfluous staff or increasing staff in order to boost one's own importance

Creating organizations for no purpose other than to flatter one's vanity

Seeing only the letter of law and order without trying to understand or explain the reason behind them

Receiving callers gruffly

<sup>1</sup> See also *The Office-Worker*, page 40



Treating the public as objects of government rather than as fellow men

Allowing oneself to be browbeaten by persistence

Abusing one's powers

Taking no responsibilities

# 11

## THE MANAGER

### *Motives and values*

Considering authority as a privilege, not as an opportunity of service

Upholding above all one's own privileges

Believing oneself to be the only person who can think clearly

Believing that one can do the thinking for everybody

Being spurred on by the lust for power

Thinking of one's class instead of the community as a whole

Spending freely and having a standard of living beyond anything required by the job

Putting private spending on expense accounts

Getting swollen-headed and pompous

Having no outside interests

Not preserving a fair balance between the claims of private life, family, profession, parish and country

Wasting time over detail

Neglecting to keep physically fit, mentally alert and spiritually alive

Believing that the past can be repeated or revived

Living in the past

Handing on the business to one's children, irrespective of their ability, only because they are one's children

Being content to see the wheels turn without caring whether pace is kept with technical progress

Failing to reduce as far as possible the cost of production

Tolerating inferior workmanship

*Duty to owners, public and competitors*

Treating the claims of investors with exaggerated respect

Imagining that a change of owners would by itself solve fundamental human or economic problems

Looking upon shareholders even in an old firm as having all the rights

Knowing little and caring nothing about evils in past or contemporary society

Taking no interest in fundamental issues and doing nothing to promote responsible thought in colleagues or staff

Rejecting any claims of the community

Not making any efforts towards social reform, or contributing to their failure by being half-hearted or ill-prepared

Treating the firm as if it belonged to the managers, and the shareholders as if they were of no account

Producing balance-sheets which fail to give a clear picture of the affairs of the firm

Refusing to answer inquiries, however justified

Looking on the firm as an end in itself and not as a means to satisfy the needs of those who require its goods or services

Resenting any change as infringing the vested interests of management and staff

Forgetting the consumer favoring rings, cartels, corners and monopolies

Exploiting scarcity

Being too weak or too cowardly to stand up to unjustified demands however much they may endanger the wellbeing of the firm or the interest of the consumers

Being proud of one's own firm though its leaves much to be desired

Looking down on all other firms

Bribing buyers with unfair offers

Fighting competitors by every means and never co-operating with others working in the same field

Entering into restrictive agreements

Breaking trade agreements

Supporting unfair practices of trade associations

Shelting behind employers' federations and government policy when refusing to meet the just demands of workers

Not backing up employers' federations when their decisions are right or not dissenting when they are wrong

Seeking selfish gain, however harmful the consequences—national or international

Allowing or practicing falsehood in advertising

*Attitude to the Church and the State*

Looking upon the Church as a convenient policeman to maintain the established order

Taking unfair advantage of Churchmen's sense of duty for one's selfish purposes

Believing that the State should always take the part of the employers

Believing that the State should always take the part of the workers

Obtaining undue advantages from the public authorities

Corrupting civil servants

Falsifying income and other tax reports

*Ability*

Accepting a position of authority without having the competence and superior ability required by the job

Neither trusting nor controlling one's subordinates

Being unable or unwilling to delegate work

Leaving all the hard work to others

Not being able to make up one's mind or not sticking to a decision once reached

Giving snap decisions without proper consideration

Not having the courage to change one's mind

Not backing up the staff to outsiders

Not taking responsibility on one's own shoulders when a mistake has been made

Not admitting error or trying to shift responsibility for it on to others

*Colleagues, staff and workers*

Not caring whether colleagues and staff lead a healthy and balanced life

Not trying to get to know colleagues and subordinates personally

Being unmoved by human problems

Looking down—consciously or unconsciously—on the manual worker

Not being concerned at improving the living standards of the working class as a whole

Being irritated by the claims of labor

Waiting for labor troubles to arise before considering any justified demands

Being afraid of the power of Labor Unions

Failing to fight restrictive practices

Failing to stand up for the rights of individual workers, the wellbeing of the firm or the interests of consumers and country when it is easier to yield to Labor Union pressure

Making use of the cheap labor of young people in dead-end jobs instead of helping them to become proficient in a trade

Firing employees when they become entitled to a rise in pay

Paying the staff below subsistence or statutory wages

Promoting men out of their turn without careful consideration of those more senior to them

Taking part in establishing depressed rates of pay for some categories of labor such as home industries

Not taking an interest in how the workers can support a family with what they earn; taking no interest—or a merely patronizing one—in their actual living and housing conditions

Concerning oneself insufficiently or too infrequently with the many vital problems affecting labor—such as long journeys to work, eating and resting facilities, holidays and recreation

Letting periods of overwork alternate with slackness for lack of foresight or planning

Not allowing the workers and the public to share in rising productivity

Dismissing permanent staff and old-established workers without having made the maximum financial effort to keep them on

Keeping on redundant labor until the last moment instead of giving them early warning to find alternative jobs elsewhere

Not caring about the human side of unemployment however temporary

Preferring flattery to frankness

Treating subordinates like machines and not like human beings

Allowing office accommodation and amenities to deteriorate

Giving no thought to moral and spiritual welfare of the staff

Allowing systems of work which make abnormal demands on the health and strength of the workers

Not encouraging men to assume responsibilities

Keeping all the pleasant duties for oneself and delegating the unpleasant ones

Trying to corrupt workers' representatives by offering them personal advantages so as to prevent them from being as forceful in the interests of the others as they ought to be

Dismissing or treating unfavorably workers who speak up for their group

Blaming them for everything that goes wrong in labor relations



# 12

## THE TEACHER

### *The child as a human being*

Failing to acknowledge the freedom due to a child; not seeing in his complex nature someone who is and yet is becoming

Forgetting that each child is a unique personality

Neither allowing nor encouraging a child to grow up, and being reluctant to let him assume responsibility

Trying to make the child's life conform to a narrow pattern, and imposing on him one's personal views

Drilling facts into the child instead of assisting him to think for himself

Not encouraging the child to overcome his innate urge to have his own way

Failing to arouse in a child the desire to learn for himself

Projecting one's own wishes upon the child instead of winning his co-operation in developing his character

Not helping the child to see himself as a whole person with human, social and spiritual needs

Failing to encourage a child to do his best at all times

Failing to take account of particular abilities or handicaps

Being concerned only with outward appearances; imposing a veneer of good manners

Not showing the child how he can organize his time reasonably and efficiently

Not realizing that young people go through a period when they wish to be different and original

Not helping a child to discover the pleasure of serving other people and in contributing to the common good

Not showing him the value of order and self-discipline

Forgetting the virtue of simplicity

Thinking of education only in terms of examination successes and disregarding the general good of the child and society

### *The teacher-child relationship*

Being influenced in one's opinion of a child by what is heard from other people, and not by one's own experience

Not taking the trouble to remember the names and faces of children

Having no interest in a child who is not good at one's own subject

Using unkind sarcasm to a child

Making a particular child the constant object of ridicule

Being moody and changeable in dealing with children

Failing to carry out promises made to a child

Expecting a child to spend too much of his free time in school work; setting too much homework

Frightening a child in order to deter him from misbehaving

Failing to point out to a child the consequences of reckless and thoughtless behavior

Over-organizing the child's time

Not allowing the child any individuality and restricting his freedom of choice

Seeking popularity at any price with one's pupils; playing to the gallery; hoping to gain personal favors by being too lenient

Becoming excessively fond of certain children

Forging unhealthy emotional relationships between teacher and pupil; not diverting admiration to other people

Condoning bullying or the victimization of one child by others

Being too lazy to enforce discipline

Being blind to the criticism of one's pupils

Showing no affection towards children

Failing to mark work; being indifferent whether or not a child does homework or other tasks

Administering undue punishment and taking a pleasure in inflicting it

Postponing punishment until a later date and holding it over a child's head

Resorting to punishment through personal weakness or laziness

Making an indiscriminate use of rewards and punishments

Over-exaggerating the child's faults and being a disciplinarian to such an extent that the child gains a guilt complex

Forgetting the true object of punishment

Not checking children when they tell lies

Demanding too little from a child through fear or resignation

Failing to set a good example

Not being impartial; showing favoritism

Making idle threats or threatening impossible punishments

### *The teaching of religion*

Not attending school prayers

Not giving sufficient time to the preparation of scripture lessons

Teaching some other subject during the scripture period, or using it for other purposes such as record keeping

Failing to fire the children's enthusiasm

Giving superficial answers to spiritual questions raised by the children, and making no attempt to study the problems

Failing to remember that one's basic attitude towards religion is perceived by children, and that a careless reply or a skeptical response may seriously affect their spiritual lives

Failing to see that religion is something much more than a classroom subject

Thinking that the Bible is nothing more than ancient history

*Attitude towards other members of the staff*

Being bad tempered and difficult with other members of the staff

Criticizing the younger teachers instead of helping them to fit into the life of the school

Expecting deferential treatment when one has been on the staff for several years

Joining the staff and believing that henceforth all the problems of the school will be solved

Being inconsiderate to older members of the staff

Taking sides in staff-room feuds

Considering oneself indispensable

*Self-discipline*

Using the same teaching notes and methods year in and year out

Making no attempt to improve one's techniques or to keep abreast of better trends in education

Failing to carry out adequate research into one's subject

Thinking that one has no more to learn

- Not participating in professional activities
- Doing extra duties with a bad grace
- Refusing to do anything not connected with one's own subject
- Taking no part in after-school activities
- Being careless in one's appearance, untidy and eccentric in dress
- Making no effort to rid oneself of affectations in manner or speech
- Being unpunctual
- Believing that details are unimportant
- Using schooltime for one's own activities
- Misappropriating school stationery and property
- Adopting a condescending attitude towards parents
- Treating adults as one would treat children
- Not keeping in touch with the interests of the modern adolescent
- Having no concern for the subsequent life of a child when he leaves school
- Making one's work an excuse for living a narrow social life
- Being an intellectual snob; despising and having no time for those less educated
- Failing to realize that teaching children is a sacred trust involving tremendous power and influence over the child

Allowing one's political views to color one's teaching

Allowing oneself to be depressed or over-anxious

Constantly complaining that one's salary is inadequate

# 13

## THE MEDICAL AND NURSING PROFESSIONS

### *The patient*

Looking upon the patient primarily as a client or a number  
instead of as a brother in humanity (and in Jesus Christ)

Growing insensitive to human suffering

Becoming self-important and forgetting to be human

Intimidating the patient instead of trying to win his confidence; not leaving him time to explain or not taking the time to explain to him

Not treating all patients with the same consideration

Being interested in money instead of one's fellowman

Exploiting the rich patient and sometimes even the poor

Giving no thought—or too much thought—to the cost of a prescribed treatment

Prescribing too many medicines

Sending the patient needlessly to specialists

Not consulting a second opinion when necessary

Having insufficient or too much confidence in one's own judgment



Promising to come at once knowing full well that it will be impossible

Seeking the affection of the patient instead of making him face his responsibilities

Knowing no pity or forgetting that too much of it may be dangerous

Giving the patient a wrong impression of what one has done—such as by exaggerating his illness—so as to enhance or protect one's reputation

Being so specialized as to forget that the whole patient needs attention

Neglecting the value of spiritual healing and the work of God in medical science

Refusing to answer calls at night

*Hospital, industrial and public health service*

Accepting as inevitable outmoded and insufficient equipment, lay-out and buildings

Always wanting the latest improvements, irrespective of cost or real need

Making too great a distinction between prominent patients and the lesser known ones

Spending too much or too little time over examining the patient

Not following up and supervising the treatment when prescribed

Calling people to attend clinics at times when they cannot be seen or treated without a long wait

Spending too much time on interesting cases and neglecting the others

Making fun of a psychological case

Neglecting the aged

Lecturing students in front of a patient in such a way as to worry the patient

Not teaching that illness affects the mind as well as the body

Favoring students because of family connections rather than ability

Being rude or inconsiderate to the nursing staff

As an industrial doctor dealing only with the patient's industrial disease without considering family and social influences

Not fighting privately or publicly the social evils of alcoholism, drug taking and excessive smoking

Not being sufficiently interested or active in the field of preventive medicine

Not doing one's best to make better health programs work efficiently, promptly and economically

### *Family and colleagues*

Neglecting one's family

Allowing private hobbies and interests to interfere with, or take priority over, professional duties

Being jealous of other doctors

Exploiting one's assistants

Not keeping up-to-date with modern research, new discoveries and improved methods of treatment

Being free in one's affection to the staff of the other sex

Attempting to disassociate the healing of medicine from the power of God

Failing to suggest that a patient consult his priest when the need is obvious

Belittling the sacrament of Holy Unction

Not going to Church because of one's patients

# 14

## THE LAWYER

Not seeking justice above all things

Not taking enough, or taking too much notice of the client's instructions instead of advising him from one's own expert knowledge with the right mixture of humility and assurance

Not assisting the court in getting at the true facts

Assuming always that one's own view of the case is the correct one

Not playing a full part in the partnership affairs

Not trying to ascertain the client's human problems nor helping him to solve them

In divorce cases not making every effort to save the marriage

In litigation having an eye on the bill instead of the true interests of the client which may be in compromising rather than fighting the case

Overstating or understating the case

Lacking independent judgment and giving way to prejudice and bias

Being too subservient to financially important clients

- Helping to give a cloak of legality to undesirable practices; changing a woman's name to disguise adulterous associations
- Not taking the necessary care in ascertaining facts or advising on points of law
- Taking on more work than one can efficiently handle without warning the client of likely delay
- Procrastinating
- Not running one's office or chambers properly
- Not being perfectly impartial where impartiality is called for —as liquidator, arbitrator or judge
- Supporting the schemes of a client known to be dishonest
- Violating the professional secret
- Giving wrong advice carelessly
- Certifying facts without having taken enough care to ascertain them
- Overcharging
- Underpaying clerks and typists
- Giving pupils and clerks a false or incomplete conception of professional duties
- Causing loss by wrong advice or neglect
- Not sharing the human problems of clients and helping them to find Jesus Christ
- Not playing one's part in professional organizations and benevolent associations

Not using the trained mind to give public service to the Church and to local and central governments

Having no interests outside the profession and never undertaking work that is not well paid

Having so many outside interests that one's clients are neglected

Having too much or too little self-confidence

Taking set-backs badly

Getting swollen-headed by success, dejected by failure

Loving to hear oneself talk

# 15

## THE ORDAINED

### A. AS PASTOR

Considering one is indispensable to the parish, or has nothing to offer the Church

Being unnecessarily curious about the private lives of parishioners

Having no interest in the day by day affairs of one's flock

Behaving in a vain and frivolous way in other people's homes

Seeking the company of, or taking meals with, members of the wealthy while being less friendly towards people of lesser means

Having an inverted snobbery in shunning the middle class and showing interest in only the working class

Overstaying one's welcome

Developing exclusive friendships in the parish or diocese

Being insensitive to the social and economic needs of the parish or diocese

Projecting one's own cultural tastes on to those who find them naturally alien

Spending practically no time on visiting

- Believing that a social visit is a religious visit
- Failing to follow up what seems to be a fruitful contact
- Not trying to help those who are visited to overcome shyness in talking about things of the spirit
- Offering superficial advice
- Failing to perceive religious and emotional problems with which people are faced
- Trying to organize the parish or diocese as if it were a secular concern
- Making important parochial or diocesan decisions without consulting the vestry or diocesan council
- Becoming by intention or practice the 'dictator' of the parish or diocese
- Deliberately refusing to bring order or organization to a parish or diocese
- Performing a ministry unmotivated by love
- Failing to treat people as persons and the children of God
- Forgetting one's sole function is to lead men and women to God through Jesus Christ and His Church
- Being over-critical of priests or bishops, never accepting their advice and offering no positive contribution
- Not supporting diocesan or national programs
- Working too much on affairs outside parish or diocese
- Imposing too much on willing helpers
- Trying to do everything oneself



Dividing people into two types, the 'good' and the 'bad'  
Being more concerned about one's family than the Church  
Refusing to hear confessions or to prepare people properly  
for the same

#### B. AS PREACHER

Not understanding the nature, mentality or needs of those to  
whom one preaches  
Failing to adapt oneself to a particular congregation or to  
ascertain its spiritual stature  
Over-estimating or under-estimating the intelligence of the  
congregation  
Upholding personal integrity at all costs rather than showing  
sympathy to one's hearers  
Using the pulpit as a lecture platform, or as a place in which  
to air one's knowledge  
Thinking that preaching is nothing more than oratory  
Believing oneself to be simple when in fact one has no  
message to impart  
Employing personality as a source of attraction and failing  
to lead people to be committed to Jesus Christ  
Using an affected or parsonical voice  
Speaking with the monotony of a steam-hammer  
Not speaking audibly  
Failing to overcome mannerisms

- Giving the impression that what is being said is quite unimportant
- Not having the courage to practice what one preaches
- Not praying for those to whom one has to preach
- Not giving sufficient time to preparation
- Taking trouble to prepare a sermon only when the congregation is likely to be large
- Thinking a 'talk' is a sermon
- Reading and meditating for no purpose other than for a sermon
- Relying on last-minute inspiration and nothing else
- Thinking that sermons can be prepared without reference to the Bible
- Losing heart and not troubling about sermons because one feels nobody ever listens
- Not considering the possibility that it is one's own fault that no one ever listens
- Forgetting the call to preach the Gospel of the *living* God
- Whittling down the subject matter to morals, or philosophical speculation, or political theory
- Speaking on a subject and only having a superficial knowledge of it, e.g., current social problems
- Using the pulpit for propagating one's own theories rather than the eternal truths of God and His Church
- Keeping to subjects which have a natural appeal

- Failing to treat difficult aspects of the Christian faith
- Wanting to increase the communicant strength of a parish or diocese for the sake of appearing successful
- Failing to be a servant of the Word
- Raising problems with a congregation that barely understands them, and then offering no solution or an exceptionally facile one
- Speaking about one's own problems instead of those of the congregation
- Having and relying on a completed stock of sermons
- Preaching only what one knows will be acceptable or what will ensure success
- Preaching with a desire to offend
- Preaching sermons of others as though they were one's own
- Preaching or teaching doctrines contrary to those of the Church

#### C. AS PRIEST

- Not remembering that in worship one is speaking to Almighty God, the Creator of the world
- Rattling off public prayers like a machine
- Forgetting that the ethos of corporate worship has a didactic value and that people learn by hearing and seeing
- Rushing through services: trying to create records
- Being too slow

- Using service-books or ceremonies in defiance of episcopal authority
- Instituting a form of service that one considers to be correct but being oblivious or unsympathetic towards the criticism of the people
- Believing that in priestly matters one is infallible
- Thinking that the 'correctness' of ceremonies is all that is important
- Holding that practical details do not matter
- Being slapdash
- Changing the details of services without due explanation to the congregation; believing that the laity are as liturgically flexible as any priest or bishop
- Experimenting with services for the sake of experimenting
- Being too dramatic in one's officiating
- Forgetting that a person, liturgically offended, may fall away from public worship altogether
- Being too concerned about forms and ceremonies
- Forgetting that the object of corporate worship is to create a relationship of adoration by men for God
- Making no attempt to improve or enliven public services at points which permit variation
- Believing that only that which is modern or fashionable is acceptable
- Upholding that everything traditional must be sacred

Forgetting that the liturgy is a human-divine activity offered to the living God

Thinking that the criterion of a 'good service' is when everyone 'likes it', or 'enjoys it'

Allowing one's personality to become too prominent in the conducting of public worship

Making no attempt to gauge the 'feeling' of a congregation during a service, or on the other hand, being too sensitive to the way the congregation reacts

Forgetting that at all times one stands as a man, chosen, singled out, separated, the representative of the people specially placed before God to offer homage to His name

#### D AS A PERSON

Concentrating on human factors in motivation, and forgetting that the Holy Spirit works in the world and the soul

Being oblivious to Christian joy

Forgetting the basic virtue of humility

Delighting in the praise of admirers

Being over-sensitive or insensitive to appreciation

Leading a life that is devoid of prayer, meditation, Bible reading, retreats, quiet days

Embarking on a venture without having taken due thought or competent advice

Not considering the consequences of one's actions

Failing to organize one's time carefully

Not giving enough time to study and reading

Over-organizing the day so that there is no flexibility or time to give to the unexpected events

Gratifying an innate desire for 'busy-ness'

Not having enough sleep, or not taking any exercise or recreation

Being unable to relax

Losing all sense of proportion or balance

Spending too much time reading the newspaper or watching television

Not placing one's worry before God

Not tolerating criticism: paying too much attention to criticism

Being curt and off-hand

Having an answer for everything

Frightened to have a little honest doubt

Having too high a standard for oneself over dress, food and other domestic arrangements

Being careless about clothes and maintaining a dishevelled appearance

Trying to live above one's means

Being oblivious of family commitments

Neglecting to pay bills; running up accounts which will be difficult to meet

Looking for material favors from parishioners

Refusing to fill in forms on the grounds that they are a waste of time

Being always on the look-out for a larger parish or diocese

Acting in a way calculated to please those in authority

Not pledging to support the Church and charitable causes

Failing to say Morning and Evening Prayer daily

Being unwilling to learn more about God and His Church



















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